form of expression that also belongs to the Hottentots, as they have their own designation for it: //ha-ru. 201 152

Two women reached the opposite end of the scale of emotion and one of them sought me out to bandage her. In a fight her opponent had bitten her across the nose, in the neck and on the thumbs. 578 152

D. Nourishment

Let us now leave the Hottentot's body and observe what kind of care it receives in health and in sickness. A race that restricts itself to gathering the plants necessary to existence that grow wild in nature without having been led by the meagreness of this means of subsistence to attempt agriculture, is certainly at a low cultural level. Even where water lies right under the surface in river beds and may be reached by digging, and where fertile flood-lands with dried silt left by the river make gardening possible, as has been done by white men, the Hottentot has not been able to force himself to work systematically. Here and there they enclose a little piece of land with brush, call it !hana-b and plant in these "gardens" calabash gourds, aba-s, which they hollow out for butter jars, or they plant gourd fruit, b(e)ri-tsa/mab, an edible fruit, which is green with white spots and the size of a child's head, but they are quickly bored by such activity. At any rate it is only thanks to the constant influence of the missionaries if the Hottentot persists with his garden at all. 231 [222] [312] [415] [717]

From home training he knows only three activities that provide his food: gathering; hunting; and cattle raising. Later we will see how he has more or less perfected the two latter activities. Right now we will consider how he transforms the raw products, which we may assume as given, into food.

I. Animal Food

Animal food is supplied by the sea to the coastal Hottentots. Seal meat (cf. p. 41 ff.) [185] provides a highly-prized roast, especially when it is strong. The fat is not valued as highly, but it is still eaten. At the time of the seal hunt the coastal dwellers will go anywhere to get the offal. They even go out seal hunting 225 [262]

The large lobster, Jasus lalandii Lmk., which is evidently caught following the methods of the whites in a flat net set in a round frame and baited with snails, is also eaten. 226 [227]

The animal world of the interior offers more plentiful and tastier nourishment. Various antelopes and cattle are the chief source. There is scarcely any part of the body that is not eaten. That is the only thing that brings any variety into the meat diet, because the preparation of the meat is uniform: boiling it in water; roasting it in the fire; baking it in the hot ashes (the head whole); and drying it in the air are the only recipes. The last method is used with meat that is not eaten immediately or when the hunt has been so succesful that not all the meat can be carried home. It is then cut in large thin pieces, salted and dried in the air (/hâ, v.). 224 [262] [252] 251

In order to make even the skin tasty, they first roast it in the fire so that the hair burns off, then cut it in strips, beat it with stones until it is soft and boil it in water or preferably in milk. 252

Meat soup, suro·b, is not highly prized. On the other hand, the fat, either raw or as drippings, is the tastiest thing there is for the Hottentot palate. At times it is drunk hot by the cup. What they cannot finish in one sitting is saved to the last drop: a piece of freshly removed oxskin is shaped into a pompadour while wet and blown up. The bag then dries until it is hard and firm in its shape. Then an opening about the size of a thaler is cut off leaving a sharp edge and a strap is put on as a handle. Into this bag, //gu·bus, they pour drippings or melted butter and close the opening with cow dung. [242] 251 415

However highly the Hottentot prizes the results of the hunt, he reveals himself first of all as a herdsman by his high evaluation of milk. The Hottentot whom culture has not degenerated prefers milk to all other nourishment and in their folk tales it works miracles as the elixir of life. Warm from the cow (°/ai·ǂadai·b) or cooled (°/ǂdaib), the fresh milk is mixed with various vegetables according to the time of year: the blossoms of the Acacia horrida willd. (//ha·reb, the flower of the thorn tree) and the green pea-sized fruit [187] of the ebony tree (Euclea pseudebenus E. Mey., called: !na·rus) are chewed and spat into the milk. The green leaves of a plant with a bulb-like form (°/kx̃aibib) are pressed dry in a pot over the fire and then mixed with milk to make a kind of dough (cf. vegetable foods). 262 252 234 [173] [229]

Milk that has been set aside, partially soured, yet still fluid, is, because it supposedly tastes like urine, called piss milk, °/ǂdaib. °ǂnãdaib is milk, soured and allowed to become thick in a pail, the cream of which (!aobeb, also used as sweet cream) is churned into butter.

1; Schultze--14A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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[Plate 7]

Butter calabash, encircled with hide.
1/5 natural size.

Making butter, //nubu, is done in the following way: the sour milk is poured from the wooden pail into a calabash, aba-s. This gourd flask, the narrow opening of which is closed with a wooden plug, is rolled at a slant on a soft base that is usually made of skins. This is done in the bright sunlight or near a fire. After rolling for about three hours, the gourd is finally moved so slowly that the butter can collect on the top. Then the fluid is drawn off and drunk, and the butter, aba//nu/i-b, i.e., calabash fat, is piled in a wooden pail (!kx̃ao, verb); it is eaten either fresh (°!kx̃ao//nu/i-b) or fried (°/gē-be//nu/i-b). 415 234 252

To increase the amount of butter the fresh thicker roots of a plant which resembles in habitat a Portulaca of the Kalahari is placed in the milk calabash. Because the body (/kx̃ah) of the plant is well covered (x̃a) with hairs (/ũ-/gu) it bears the name /ũ-x̃a/kx̃a-s. 234 252 [824]

The mashi a madila of the Bechuans corresponds to the °/hu-nin/hu-ni-milk of the Hottentots. The fresh milk is poured into a similarly-named calabash which has an opening cut out the width of a hand and is left standing for about two days until it is curdled, leaving a watery sourish fluid at the top and a firm mass at the bottom (!hare-b). 171 234 252

[188] The wooden milk pail (//hoē-s) is preferably carved from the wood of a willow-like tree (#hũi-b) that grows abundantly in the Orange River wadi. A handmade funnel, //kx̃aru-s, also seems to belong to the original dairy utensils of the Hottentots; I did not get a chance to see it. 415 234

Fresh goat's milk is the chief food of the Hottentot children; the adults also drink it first in order to keep the cow's milk for butter. 234 262

In addition to game from hunting and the products of cattle raising there are many foods of "the little people" as they might be called, which the Hottentot seeks in the wilderness or obtains by chance. An impoverished, nomadic folk has to rely on gathering its food in such a manner. [855]

There are no mammals that the impoverished Hottentot will not eat: mice; hares; rock rabbits; porcupines. "dwarfs" (probably, Cynictis penicillata G. Cuv.), wildcats and jackals; I saw them all put in the cooking pot. Even hyenas are eaten. Eating their heart is supposed to make one extremely sleepy, a superstition that evidently originated from the heavy daytime sleep of the hyena. 262 [823] [827]

136 252 262 [223 257] [225] [415]

Birds other than those hunted (cf. Hunt) are sometimes caught and eaten by children. On the other hand the adults sometimes do not despise turtles and lizards. The turtle, ǂkʒuri-s (in Little Namaland: /hu-/rob), is killed with a stone and roasted in an open fire in its shell. Meat and eggs are enjoyed without anything added to them. If the woman wants to use the shell as a buchu box, the soft parts are scooped out, the intestines removed and the rest roasted. [Picture: Zonurus polyzonus Smith. actual size] 1/1

Several kinds of lizards, such as the one pictured here, called °//uru-s, are roasted in the hot ashes and eaten primarily by the young Hottentots. [189] The fat of the //uru-s and of a new Mabuia species which is taken from the body of a freshly killed animal, is wrapped in grass by the children and sucked like candy.

136 222 252 262

The insect world also provides the Hottentots with several welcome dishes. The most modest one consists of a kind of beetle called °inu/ms. These beetles are eaten only by the children, roasted or raw, after the head, legs and wings are pulled off. [Picture: larva 2/3 of Acanthophorus capensis White, on the left hiding in a passage made by itself, about 4/5 natural size). The starvelings "Bushmen" who roam around in Great Namaland eat a large black beetle, Acanthophorus capensis White, called °/naori-b, prepared in the same economic way. The finger-sized larva of this beetle, the thorntree worm, °//kxũ-ʒu-/nis, bores into the heart wood of the Acacia horrida Willd deep long tunnels, which it fills with its excrement. The digested wood mass, often drenched with the fluid rosin of the tree, overflows out of the bore-holes and solidifies to a dark-brown crisp mass which looks as though it had a sugar coating. It is eagerly collected and eaten by the Hottentots, both young and old. [Picture: Acanthophorus capensis White. About 4/5 natural size.]

[190] The larva themselves are also a delicacy. In order to reach them, they burn the thorn tree when it is moribund or dead. With sharp sticks they pull out of the glowing wood larvae that have cooked in their own fat. Or they wait until the larva sticks its rear out of the bore-hole for pushing excrement out, spear it with a thorn.

222 136

Finding a home of edible termites demands sharper eyes than finding the thorn worms. One must find the place to dig down into the underground dwelling of Hodotermes viator (Latr.). The dung of the animals gives the first indication, tiny balls that lie in heaps ranging in size from very tiny ones to those as large as mole hills. In the area of these dung heaps can be found the mouths of the underground

1/1 [see p. 16(A) - Au.] 2/3 [see p. 16(B). - Au.]

were simply shot down at the place by the nara bush where the owner found their tracks and meted out the death sentence. If the captain takes notice of such an occurrence at all, he never takes the side of the slain man. 222 423 628

[198] For the preparation of the nara I found that the Hottentots in the Walvis Bay region possessed bone knives made from the ribs or the lower leg bone of cattle. The word for such a bone knife, */ā·ros (3, f) seems to me to mean "the little sharp one" (/ā - to be sharp, -ro, dimin., -s, personal suff., fem.). [Picture. Ornamented Bone Knives of the Topnaars, about 1/2 natural size.] 252 412

The fruit is cut in half with these knives, and in times of abundance, eaten raw. The insides, which can easily be separated from the rind when the fruit is ripe, fall naturally into five double sections, have a pale reddish-yellow color and are saturated with a cool sweet juice, which in taste and aroma, is not unlike a thin vanilla-flavored egg drink. But a single fruit suffices to produce on the tongue and gums of the novice an unpleasant feeling of soreness. 262

The nara achieves its greatest importance as a national dish when it is preserved and stored in the huts for provisions. The peeled fruit is cut into pieces the size of walnuts. The ripe fruits are cooked with a little fat, the unripe with a little water as well and stirred to a pap with a whisk of the most primitive kind, *dōdi·b (also called !no/bo·s). Then the hot mass is poured into a sieve, a grass basket, *gabiras, which is shaken up and down by its strong handle until the sulphur-yellow or brownish-yellow pap has strained through. This is poured out on a dune, after a slightly slanted bed has been smoothed out for it. After one or two days, the mass has solidified to a dark-brown flat cake, heavily encrusted with sand at the bottom. [Plate IX, Nara Dune in the Kuiseb River. Salt Crusts in the Namib behind Walvis Bay.] [199] Such a nara cake, *ǂgoa/g(a)a·ribeb, is about 1/2 meter wide and 3/4 of a meter long and 3 millimeters thick, flexible, kneadable, tough, shining with dark streaks when cut, [illegible]-yellow and mayoo when broken. It has the spicy smell of fresh pumpernickel and leaves a greasy sheen on the fingers. When I was first shown the cake, I watched the old torn dirty rag expectantly as it was being unwrapped and in which I expected to see the delicacy, until I realized that it was the cake itself that was being handled. It tastes better than it looks: sweet, powerful and aromatic; it dissolves slowly in the mouth. 251 262 [415]

252 262 415 137

[Picture. Basket Sieve of the Topnaars, 1/3 natural size. Nara Whisk, 1/5 natural size. Nara Cake, 1/4 natural size.]

Each fruit contains about 250 seeds. They remain in the sieve, are spread out to dry and loaded into sacks. The soft inside of the kernel can be bitten out of the shell and is just as tasty as it is nourishing. Most of the seeds are crushed along with the shells, in a large strong wooden cup, to a brown mass that is like coarse meal. [200] This is formed into bite-size pieces by hand and eaten without anything else added.

[824 771] [412]

The cup for mashing "hai·os (the one depicted here, was carved from the wood of the ana tree [Acacia albida Del.] by a Hottentot) resembles the wooden vessel in which the Boers and the Bastards crush wheat and perhaps stems from it. The pestle, //õ· ab (- arm) comes from the wood of the giraffe acacia [kameeldoorn]. The other Cucurbitaceae (for example, Cucumis, Citrullus and Coccinia) of Namaland are inferior to the nara. Of the gourds, which they call tsa/ma·b, the Hottentots eat only the sweet kind with its meat.

137 252 262

Only the cattle eat the foliage and fruits of the bitter kind, "so·robe-tsa/ma·b (Citrullus colocynthis L.). The Bushmen eat its seeds. On the other hand, gourds are decisive for the life of man and beast in large sections of the Kalahari (see above). [Picture. Pestle for nara seeds, 1/3 natural size.]

Of the edible tree fruits, in addition to those of the rasenki bush [Zizyphus mucronatus Willd.] and of the black ebony tree, the "wild fig," /no/ma·s, and the seeds of an Anacardiaceae, a taai bush, (Rhus celastroides Sond, called !a·nas) should be mentioned. We will become acquainted with the fruits of the Grewia flava D.C. (called ǂaũ/s) in the Kalahari.

c) The resourcefulness of the Hottentot in his search for food, must have led him long ago to the discovery that certain ants gather seeds that may also be consumed by humans. Thus large black ants, [229] that are not yet classified, gather the seeds of the Kniphofia capensis Tha which, enclosed in wing-shaped [illegible], are set fan-shaped in the ribbed fruits. The Hottentots plunder the stores of the ants ("ant food") roast the seeds in a pan, crush them with stones and eat the meal.

Especially prized are such ant stores that consist exclusively or predominantly of seeds of the Aristida grasses. Such a supply of grass is called tsa·/mab. The women boil them with milk to make a porridge.

[p199]

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Basket Sieve of the Topnaars, 1/3 natural size.

Nara Whisk, 1/5 natural size.

Nara Cake, 1/4 natural size.

[201] Finally, the food called //kχuni·b, which consists of the seeds of the candle bush (Sarcocaulon) are eaten. The Hottentots, with whom I collected these seeds, maintained that a snake, called //kχu·ǂnibe·b, often lives with the ants that gather these seeds. Another name for this questionable snake, that is more interesting from the ethnological standpoint than from the zoological one, is *!ga·riao!ga·ǂmi. !gariaob is an alert, hard working, young man; !gaǂm is to kill. The name thus means "young man killer." According to the story, this snake winds itself around the ankles of the ant food thief and holds him tight until a poisonous snake comes at its whistle to kill him. [Picture. Wooden winnowing basins, the lower one decorated with a burned in pattern. 1/4 natural size.]

Cleaning the ant food from dust and stones is done in a flat, long wooden vessel (*ǂnu·bi!o·reb). The mass is purified from the dusty admixture by simply swinging the vessel up and down in the air far out from the body. The dust flies up in the air while the heavier parts fall back into the vessel. The food is cleaned from stones by a peculiar double motion of the vessel. The right hand holds the dish loosely on the narrow side and pushes the vessel forward and up. The left hand supports this motion, while it lets the vessel glide upwards in the rhythm of the right (holding the middle of the long side loosely with the thumb and grasping the under side with the rest of the fingers). All the stones collect way in the back and the food in the front part of the dish.

d) Several plants will be mentioned here, the leaves and blossoms or meaty stem of which are eaten as vegetables.

An Asclepiadaceae, Trichocaulon pedicellatum Schinz, forms thick meaty knobs, shaped like a club or a pear, which has given the plant the name !naǂbaǂkχaǂrab, which means rhinoceros testicle. After pressing out [202] or sucking out the unpotable juice, the meat is eaten raw. And the other hand, two thorn-covered succulents (called ǂgoǂa·b and !kχo·bab) are sought out because of their juice. A somewhat sour juice in the meaty leaves of certain Geraniaceae is also refreshing.

The wrinkled branches of Pelargonium crithmifolium Smith, P. carnosum (L.) Ait. and P. zonale Willd. (called *//huǂms), which are covered with a greyish brown bark and are reddish inside when freshly cut, are roasted in hot ashes.

A Liliaceae, Anthericum drepanophyllum (Buk.) Schtr., called *ǂkχo·rob, furnishes a pleasant tasting vegetable.

1: Schultze--24A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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Wooden winnowing basins, the lower one decorated with a burned in pattern. 1/4 natural size.

[272] 276

[Picture. Farob, a tea fern. 5/4 natural size.]

Tobacco is indispensible to Hottentots of both sexes. It is the first thing they reach for after waking up in the morning. They have it in the form of large rolls or in firmly packed flat American packets. Because the smoker first cuts (χao) it, then stuffs (//hā/) it in his pipe, they call it χao//hā/b, unless they prefer the foreign word ta·bagab. Wild hemp, da·ab, which the Bechuans are so fond of smoking, is not unknown in Namaland but is more rarely used. The Hottentots are economical smokers. They inhale the smoke deeply, and keep it in as long as they can and let it slowly trail out of their mouth and nose. Particularly economical smokers wipe the tobacco tar into a little leather wallet, ǂnuni·//ga·/rus. If their supply of toabcco is used up, they cut up the leather that is drenched in nicotine and smoke the pieces mixed with chopped straw. [415]

Alcohol was always known to the Hottentots. When they live way out on the veld and cannot get this stimulant except as their ancestors did, [205] they still brew their honey beer, !kχa/rib. 273

The wild African honey bees (called !habu·b) in Namaland usually build their honeycombs in caves, more rarely in hollow trees. The Hottentot knows exactly the individual parts of the bees' house. He differentiates exactly the pollen (ǂna/o·b) stored up in the comb from the virgin honey (hū·/danib). His generic term for honey is dani·b. The waxy bee cells which are joined together into a comb and which float to the surface after being emptied when one makes sugar beer, are called ᵒ/ha·/mi. The honeycomb in which the brood lies is differentiated by the word /ā/b, and ᵒtsēb or tsērab is the word for the material which the bee uses to roof over the honeycomb. [134] 222 [273] [825]

The cave, near which the bees are seen, is first poked with a long stick as thick as one's finger. If honey sticks to the tip of the stick, a firebrand is placed in the entrance to the cave to drive the bees as far away as possible. Then a man creeps into the cave and breaks off the honeycomb with a wooden forked hoe.

If the cave is too small for a man to creep inside and if the only entrance is a slit the width of a hand, then they use a special honey stick, ᵒ!a·rub or !a·nib. They cut a long stick about the thickness of the little finger from the branches of the taai bush or even better from the roots of the thorn tree and attach to the front end with strips of leather two lighter little pieces of wood //gaĩnkχa, the length of a finger, that have a sharp point and are faced towards the back. This 222 413

222 413 makes a forked hook, which takes hold of the honeycomb when the stick is withdrawn from the bee hole. Finally, the Hottentot makes
● [415] a honey bag, *//kxo·rob, from the hide of an iguona, in which he collects honey. [Picture. Honey stick, 1/5 natural size.]

4. Salt

263 317 Salt exists in Namaland in the coastal desert in sufficient amounts for household use. (Cf. Plate IX, below.) The women collect the salty earth in pails, fill them up with water, leave the liquid till it is clear and then pour it off into a flat dish and leave it in the sun to evaporate.

[206]

5. Eating Meals

264 Eating meals is not associated with any special time. Only breakfast, as the first meal of the day, has a name, so·bos. When at the hut the time and place of a meal is determined by the arrival of the cattle, when traveling by the division of the marches into treks, and on the hunt by a lucky shot.

264 415 The branches of Mesembrianthemum Marlothii Pax (cf. page 85) are often used in the field for dishes and plates, but other bushes are also used. In permanent households the wooden !ore·s serve as eating dishes. A large wooden spoon, //go/a·b is used to serve the food from it to those sitting around. [Picture. Wooden Spoons, 1/5 natural size.] There are no specific eating habits. Only two occasional customs, which are observed here and there when people are in a good mood, came to my attention. If the hunt for bulbs has been successful, then everyone sitting in a circle around the full pot enjoys a childish pleasure called *a·m//ga·ro. It is not an improvised jest but a custom well known to the people. One after another, each may help himself as long as he succeeds in catching the bulbs which he must throw into the air in his mouth. Even old people participate in this game.

264 524 Tsu·bugu/hu·ru is a game which the children play. They cut up a piece of meat given to them in common into small pieces, place the pieces one after another on a stone, and as soon as the hand of the person who places the meat there is withdrawn, the others quickly try to seize it. The piece belongs to the quickest.

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[p.206]

Wooden spoons, 1/5 natural size.

E. Care of the Skin

515 The care the Hottentots take of their skin cannot be judged exclusively by our standards of cleanliness, principally because water is so valuable in that land.

1. Cleanliness

[207] During the hot season of the year, when there are great accumulations of water, as in the area of the Fish River, the Hottentot bathes. It is even said that he swims excellently. (66) But he shuns

66. Th. Hahn, Die Nama-Hottentotten. Ein Beitrag zur südafrikanischen Ethnographie (Globus, Bd. XII, 187).

wash water as a daily method of keeping clean.

On the other hand, fresh ox dung and cow dung take the place of water, brush, and soap, and the dry air substitutes for a towel. However extraordinary this may seem at the first glance, such a way of washing is effective. The moisture in the manure suffices to loosen the sweat that has dried on the skin, the fine plant fibers scour ever more effectively, the drier they become in the course of the rubbing and finally the flat hand brushes off the last bit as a light dust from the part of the body that has been cleaned and at the same time pleasantly rubbed.

2. Massage

302 237 In order to give their skin the necessary suppleness, the Hottentots smear themselves with fat (ghoraun(e)n or sorbos(e)n). They smear at least the face, the skin of the head, the hands and arms, but best of all, they like to smear their whole body. This is especially true of the women.

302 515 237 The containers for fat, ǂkhoi-nas or ǂgŏ//nāǂs, which are found in every hut where the inhabitants have pride in their appearance, are cut out of an oxhorn and the two openings are closed with cowhide, the bottom being firmly attached, the top moveable. The fat from

the tail of a fat-tailed sheep is preferred to that of cattle or goats because of its softness. The grease is poured into the ox horn containers over a small skin strip that lies inside, from which the salve can be conveniently stripped off in small quantities between the fingers. 302 415 [237]

Greasing the body with fat is also a thorough massage. The word !gu-ri designates both. For relieving a general [Picture. Horn Fat Containers. 1/4 natural size] sick feeling and for increasing [208] a feeling of well-being (for example, to induce a pleasant feeling of tiredness before going to bed), massage is the Hottentots' favorite kind of body care. [Picture. Pricked Ornamentation around the Horn Fat Container. 1/2 natural size. The vertical lines follow the natural pattern of the horn.] [757]

3. Cosmetics

They try to give their skin a pleasant smell by powdering themselves with buchu (//nōs(e)n). The buchu, sā≠b, is a fine brown powder which the women make out of the following ingredients, sometimes, just one, sometimes mixed, according to what is available or to individual taste: 302 137 303

a) from the short, fleshy leaves of certain Mesembrianthemum species, which they call gai- and °≠gari-≠ga-eb. Instead of these leaves, the aboveground and underground parts of the most varied kinds of bushes are used to prepare buchu, such as the slim bulblike, swollen root part of a Cyperus species.

b) Lichen are favorite ingredients for buchu. The Parmelia hottentotta (Thbg.) Ach. is scraped off stones and therefore is called °/u-i//kxao-b, i.e. "stone scratch." Other lichen for buchu have the names °!na-/robeb and °!u-/risā-b.

c) The powdery spores of a mushroom [Bauchpilz] (it seems to be a Podaxon species) are already so fine a powder, that the women hang the dried spore container by a thread around their necks [209] and it empties itself on their necks and breasts. The underground parts of the mushroom are dried and pulverized.

The women keep the buchu herbs which they collect in a little bag, which is made preferably from the skin of a lamb that was born prematurely or has been taken from the body of the mother. The skin is removed in one piece. The parts of the plants are pulverized on a stone either as soon as they are dry or after a brief roasting over the fire. The powder is then frequently mixed with fine quartz dust, 303 302 [415]

1; Schultze--29A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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Horn fat containers, 1/4 natural size.

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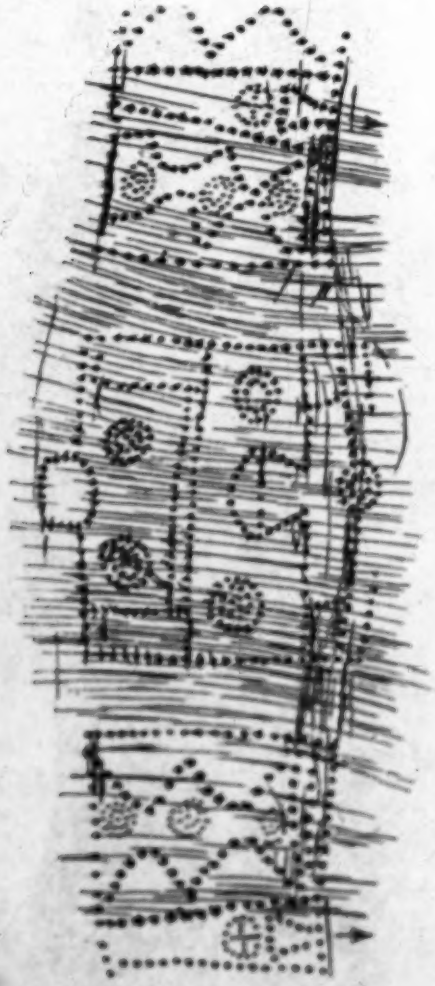

Pricked ornamentation around the Horn Fat Container, 1/2 natural size. The vertical lines follow the natural pattern of the horn.

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//guru·s, shaken into a flat, wooden dish, tsari·s, and purified of the coarser elements by winnowing.

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The powder thus obtained is put in a tortoise-shell box, !ũ·ros, which is the indispensable toilet article of every woman and grown girl. The front opening of a tortoise shell is enlarged by cutting out a piece of the belly shield, the back opening is closed up with the blackened rosin of the same plant from which they make beads. [829] [Picture. Buchu boxes. 2/3 natural size.] Sometimes the dried skin and the retracted hind legs of the animal make enough of a closure. Sometimes the back closure is a hardened pulp made from the freshly crushed saliva gland of a cow instead of with rosin. A piece of soft jackal's skin serves as the front closure and as a powder container at the same time. A leather hand strap is pulled through a hole in the belly shell.

302

The men rub only their armpits and neck with buchu but the women rub their whole body except their face. [210] With it they wipe off menstrual secretions and sweat from the skin and I was not able to check the account of one Hottentot that the women also sprinkle the vulva and vagina with buchu in order to win back maidenly charms by the contracting effect of the powder.

[515 841]
[832]

Sometimes, because of the pleasant odor, the women incense themselves (/is(e)n) with buchu by placing the powder on hot stones and letting the smoke penetrate their clothes. Buchu is sprinkled on the skin swaddling clothes of babies and on the shrouds of the dead, and on graves.

[854 764]

To make the color of their skins more beautiful, women and girls paint (/ho/bo) their faces. The powder of a piece of clay called !naub, that is colored red by iron oxide is mixed into raw fat that has been made soft by chewing, and the salve is rubbed on the face with a finger. When the stone is lacking, iron rust is used as a substitute. The effect is that of an even brownish-red covering of the face, which even in our eyes, increases the charm of a pretty young face when it is well shaded in.

[384]

A remarkable beauty product is a dark brown sticky mass, which is at times found on the surface of rocks in layers as thick as one's finger and is called "stone sweat," °/u·i aos-(e)ni (cf. Analysis in the Appendix). Little pieces are rubbed on a rock with water as though they were India ink and rubbed over the greased face. The smeary spotty distribution of this make-up is ugly.

[384]

1: Schultze--30A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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Buchu bones. 2/3 natural size.

mats are placed over the framework vertically to the others, usually so that they run from door to door. [Picture. Completed Mat Hut.] 342

2. The furnishings of the hut consist of nothing except the barest necessities of daily life. Two doors, only one of which is ever used, the other being kept closed, control the ventilation. The door openings, °omsamra, i.e. "hut mouths," are about 60 centimeters wide and 1 and 1/2 meters high and are opposite each other. The front one faces east. The door itself is a hard goat skin or calf skin that has been dried stiff, °!gũ/am≠goas. A thong is fastened on each side and in the middle of the upper edge. These can be fastened to the hut wall in bad weather. If the inhabitants go out, a stone is placed on the overlapping edge of the skin to close up the hut completely. Here and there someone would remember that in the olden times elephant ears were made into door skins. [Picture. Floor Plan of a Hut. a) Front Door. b) Back Door. c) Fireplace. d) "Raiser" e) Framework Poles. f) Side Rooms. g) Back Room.] [352]

[232] On the inside the levelled ground is covered with skins, except the hearth, located in the front half towards the door. [353] 354

If the family is large, a hearth is built outdoors beside the hut and protected from the wind by a semicircle of transplanted bushes. But even if the cooking is done in such a kitchen protected from the wind, //haob, there is always a hearth in the hut. The evening fire that is lighted immediately after sunset unites the family and the inevitable boarders, friends, relatives and neighbors.

The sleeping places, kxa-rogu, are right on the ground. All kinds of skins are used as mattresses and sheep skins (cf. p. 234) as covers. 513 352 The sides of the hut, !anira, i.e. the area behind the hearth to the right and left of the back room, (see below) are the best places for sleeping, and are reserved for the master and his wife and after them the older members of the family. The unmarried servants, hired man or maid-servant, usually Bergdamara people or Bushmen who look after the children and the cattle, sleep near the door.

The household utensils (cf. handicrafts) and the food supplies hang from the poles of the framework or are packed in sinew nets or in skin sacks. 415 352 On the floor in the back room, !gu-rub, i.e. of the room between the place for the fire and the back door, stands the so-called "raiser", !hã/s, made from four vertical branches with twig stubs that are used as hooks for hanging things on. (≠ã/ti).

γ) The front apron *(!ga/e·b, 3. st.) of the boys is a skin flap, which is cut from any soft skin. Goat, rock-rabbit and jackal skins are used most frequently. (See Plate XI.) The skin is fastened to a strong belt, *//k!o·rogos, which goes half way around the body and often has a zigzag ornament. The name of this ornament, */hõ/am//hoãs, expresses the fact that a similar black and white pattern is burned into the lip of the wooden milk pail. 28 29 [531]

δ) The back apron (!gũ/s) of the girls (also specially called /gaũ-/bes as a female article of clothing) is always made of sheepskin, preferably from a brown and white or a black and white checked one. The hairs are taken out with a chisel-like instrument except for a narrow edge and wide corners. The bright edge of the fur contrasts well with the reddish-brown leather. The back apron covers the seat and legs to the knees. The bat is called se·rtsi!gũ·/bes after this piece of clothing because the flying skin of the hanging animal looks like the back apron on a woman. [413]

ε)All the fur caps, /gabati, which I saw were made from the back skin of the aardwolf. The back comb of the animal forms a comb of long bristles the length of the cap. (See Namib- Bushmen, p. 99) [Plate X. A Hottentot Woman from Keetmanshoop in an Apron. A Topnaar Hottentot Woman with a Child in Aba Skin. A Hottentot Woman from Keetmanshoop in a kaross.]

[235] ζ)The so-called "rogue's sack," /hõ a/hõ s, should be mentioned. It bears this name because it is used for keeping little objects stolen or withheld from someone. The one pictured here is made from the skin of the "dwarf" (Cynictis). 28 415

η) A net bag is knotted from strips of chamois skin. 28 256

2. Letting the Skin Rot, /õ/õ

The fresh skin is crumpled up firmly and, wrapped in a tanned skin, set out in the sun. During the night it is placed by the fire to hasten decomposition. They also bury oxskins knee deep in the floor of the hut next to the hearth. After 3 to 4 days the skin stinks and the hairs can be easily pulled out. The skin is rolled up after depilation and a man places both his feet on it and works on it from above and below and sideways with his feet until it is soft and nearly dry. Then the fleshy side is rubbed with fat. [Pictures. Cap made from the back skin of the aardwolf. 1/6 natural size. /hõ/s//hõ/s. 1/5 natural size.] 28

1: Schultze--528 N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

28]
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291

[p236]

Cap made from the back skin of the Aardwolf. 1/8 natural size.

ǂnũ/a//hâ/s. 1/5 natural size.

The apron -- naturalia non sunt turpia -- 196
may occasionally drip. Schinz (50) derives

> 50. H. Schinz, Deutsch-Südwestafrika. Forschungsreisen (1884-1887) durch die deutschen Schutzgebiete etc., Oldenburg and Leipzig, 1891.

the word from the verb "to rain" and translates it as "drip." That is not possible linguistically since "to rain" is not /a-bi but /abi-. Krönlein (57)

> 57. J. G. Krönlein, Wortschatz der Khoi-Khoin, Berlin, 1889.

connects the word with the designation for "to slit," obviously connecting it with the apron's slit strips. But the word used for slitting the skin for medical reasons is pronounced /a/bi- (3. n.), which is different from the word for front apron in its initial, tone level, its word-tone, and the place of its accent. [Ed. note: These terms are explained on pp. 143-151.] In my opinion this is a case of three words which are not derived from each other; there are three stems with the same arrangement of letters, each one of which is independent phonetically and in its meaning.

1/4 natural size.] A rectangular piece is cut from a depilated sheep 214
or goat skin. Then one side is slit (from the future bottom edge) into long strips about 2 millimeters wide. On the opposite end an edge about 15 centimeters wide is left, the future upper edge of the apron. The piece of skin which has thus been cut is folded three times so that the hanging strips are thick enough to cover nakedness. The upper edge is folded [238] and the strap that holds it up is drawn through. The strap tai-ab, is one centimeter wide and sewed to the apron to the right and left. It is drawn around the hips and fastened in back.

e) The economy sack, /na-ma//hâ(s), holds all the household 415
scraps which might perhaps be useful later. Here a few coffee beans may be lying about, there gourd seeds, here a strip of leather, there

somebody dropped a piece of tobacco -- all such things are placed in the wide sack which hangs by its two straps on the hut's bracing poles. For making it, two goat or klipspringer [Oreotragus saltator (Layard)] skins are fitted together at the edges and sewn all around with sinews except for a place in the middle of one of the sides. This opening is just large enough for a hand. In time of need one reaches into the sack; it is the last resource. A handful of coffee and a few pipefuls of tobacco are certain to be found among the odds and ends that have collected there. 415 ● 281

f) Poor Hottentots use their pillow, /kʇa-bis, to store tobacco. A pair of square pieces of the same size are cut from the skins of goat, sheep, klipspringer, or steinbok, sewn together on three sides, the pocket then stuffed with klipspringer hair or ox hair or feathers and then closed. If someone wants to save tobacco for hard times, he crumbles it, cuts a stitch of the pillow, sprinkles the crumbs into the stuffing (/kʇaub) and sews it up. In this way he keeps himself from nibbling. He must be in desperate need before he decides to rip up the pillow in order to separate a thimble full of tobacco from the heap of hair. 415 276

3. Fresh Drying

a) The part of the back skin of an oryx or a cow that is to be used for leather soles, is stripped off fresh, cut into long rectangular pieces (/kʇa-na, vb.) and dried hard. The stiff flat pieces are placed on a bed of fresh cow manure, then covered with cow manure or buried in moist sand until they have become soft. Then they are rolled, beaten with a stick until soft, dampened slightly in wet sand, cut, and used without further treatment. The hairy side of the skin becomes the outside surface of the shoe sole (//ha/bo-b, also means shoe). It is to be assumed that sandals, /kʇabu-s, were the original foot wear of the Hottentots, not the shoe pictured here [239] which they now normally wear. 294 [239 177]

b) The skin of a goat, a young calf, an oryx calf, or a steinbok is made into a large water bag, !ga/ha-b. The left front leg of a freshly killed antelope is slit lengthwise and the slit extended to the area of the front shoulder. The whole body is shelled out of this opening. Head and legs are cut off and the openings tied up as are the anus, the 415 281

shoulder opening, and bite or shot wounds. The skin of the right front leg serves as a mouth for filling and emptying and has a stone closure which can be easily untied. The freshly removed skin is turned inside out, the fleshy side is cleaned of all bits of meat and fat and then dried. The hair is left on and covers the inside of the sack. [Picture. Woman's Shoe. 1/4 Natural Size.] [Picture. The stone closure of the mouth of the skin water bag. The mouth is bent around and a stone (a) is put in the bend and the mouth is fastened to itself below the stone. The little stars indicate the beginning and end of the tying thread (on the right knotted around a little piece of wood. cf. next figure.]

Water stays fresher and cooler in sacks made of animal stomachs which the coast Hottentots, for example, make from the stomach of the Antarctic fur seal. [Picture. Permanent closure of an opening by means of a piece of wood and string. Holes are pierced in a circle around the area which is to be closed. A small stick of wood is stuck through these holes (direction indicated by arrows). To make the wood firm, a thread is tied in the manner illustrated.

4. Mixed Treatment

a) The skin of a goat, calf, oryx calf, steinbok, springbok, klipspringer, or a duikerbok are used for the knapsacks called //hõ‖ti. [240] The animal's head is cut off and then a cut is made in a curve along the hindquarters and across the perineum. The skin is loosened with the fist and pulled off the body inside out. They first let the skin become rotten in the way described before. [Picture. Traveling Knapsack Made From a Goat's Skin. 1/6 Natural Size.] After depilation and it is dry, it is tanned as described in paragraph 1. In the finished sack the former hairy side is on the inside and the bottom of the sack is the former head end of the animal. [Picture. Small Household Knapsack, Made from Kid Skin. 1/6 Natural Size.]

The larger knapsacks are used for keeping all the things needed when traveling on foot, thus corresponding to our rucksacks. Smaller sacks serve as little purses. The women use them for their buchu herbs, the men (sometimes also the women) use them for pipe tobacco, and for tinder and flint. [241] Because of the last two items, the bags the men use are called doro //hã/s*

*The tinder box which is sold to the Hottentots by the white men is designated by the same

[illegible]
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Woman's shoe.
1/4 natural size.

The stone closure of the mouth of the skin water bag. The mouth is bent around and a stone (a) is put in the bend and the mouth is fastened to itself below the stone. The little stars indicate the beginning and end of the tying thread (on the right knotted around a little piece of wood. Cf. next figure.)

Permanent closure of an opening by means of a piece of wood and string. Holes are pierced in a circle around the area which is to be closed. A small stick of wood is stuck through these holes (direction indicated by arrows). To make the wood firm, a thread is tied in the manner illustrated.

281
●415
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[p240]

Traveling knapsack made from a goat's skin.
1/6 natural size.

Small household knapsack, made from kid skin.
1/6 natural size.

281
415

[241]

Doro //hâ/n. About 1/4 natural size.

they bare one of their legs nearly to the hips. The flat surface of the leg 283
serves as a base for their work. Two bast fibres are stretched out across the leg, held between the fingers of the left hand and with the right hand rolled firmly over the skin of the leg so that each fibre twists over itself. During this rolling motion towards the knee each of the two fibres is twined individually. They are rolled back immediately which twists them together into one thread.

They solve the problem of making one long knotless string many meters in length out of hundreds of short fibres in the following way: [Picture. Twisting of Long Strings From Short Threads (plan)].

1. (See Figure I.) The end of thread a, which is to be lengthened, is spread out in a fork shape. Thread b, also spread in a fork shape, is placed on thread a so that its longer tine lies on the shorter tine of thread a and its shorter tine is on thread a's longer one. Thread b_1 is half as large as a.

2. (See Figure II.) Each fork that consists of two fibres or threads that lie loosely beside each other (until *) is twisted into one thread by rolling it towards the knee. The reverse rolling makes the twisted tines into a single piece of thread. Thread b_1 is now anchored. The free end of thread a is now forked making two tines, one longer than the other. The latter now is attached to the free end of thread b_1.

3. (See Figure III.) A double rolling motion brings the knee ends together to **, making a new piece of thread. The longer piece of thread b_2 is placed on the last little end of thread a, and the shorter side of thread b_2 is placed on the free end of thread b_1 and all these pieces are twisted together to one piece of thread to ***. [Picture. A net bag of sinews. 1/8 natural size.]

In this way all the shorter threads are twisted into one string, the strength of which leaves nothing to be desired. [Picture. Making the sinew knots in the net bag.] [Picture. Joining the net stitches at one of the two ends of the bag. 2/3 natural size.]

The only useful object made exclusively [544] of sinews (and 283
preferably from those of an oryx) is a large net bag, ~~Kü'i-s~~, which is 415
used in the hut as a kind of bag drawer for keeping all kinds of things. 284
When traveling it is used as a rucksack for bedding. A similar bag is 415
also knotted from narrow strips of chamois skin.

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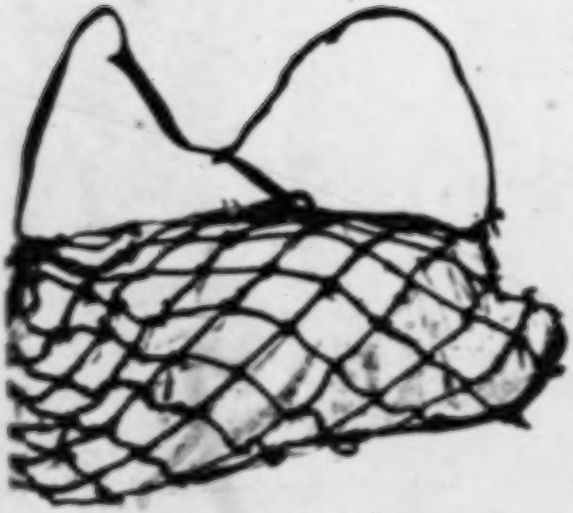
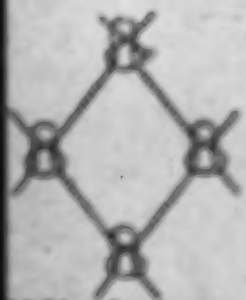
[343]



A net bag of sinews. 1/6 natural size.

Joining the net stitches at one of the two ends of the bag. 2/3 natural size.



...ining the sinew ...ons in the net bag.

D. Wood Carving and Basket Weaving

Wood carving and basket weaving will be mentioned here briefly for continuity. The following wooden objects have already been mentioned: the chair (p. 181), the whisk (p. 199), the winnowing basin (p. 201), the spoon (p. 206), the mortar (p. 200), and the honey stick)p. 205). The text illustrations round out the picture of all the main types of wooden dishes and pails. [Picture. Repair of Wooden Article.] An informed Hottentot told me that the wooden vessels mentioned, which today have been supplanted chiefly by European metalware, are still made here and there, half boring them out and half scraping them out with an instrument which is called *//gare-s. The latter consists of a knife blade bent at right angles to its wooden handle. Unfortunately I did not succeed in acquiring such a tool.

Of interest is the way in which the Hottentots mend wooden dishes. Leaks and cracks in the dishes and pots are sealed with tough root fibres. To the right and left of the crack (a), holes are made in the wood and a root thread (b) is drawn through the holes across the crack, so that it bridges it on the outside. [Picture (244 and 245). Wooden dishes. 1/4 natural size. a, d, e: //hoëti, usually milk containers. b and i: the same with root mending. c and f: !ao//hoëti, milk pails, "neck bamboo." g: ǂaigaī //hoës, "foot bamboo." h: !ore-s, dish used for eating.] [246] A cross thread (c) is twisted around these bridges in the way the illustration shows. Only two parallels of the latter thread are shown. The scale is enlarged so that the method of twisting could be seen. Next to * is the end of the cross string; it is firmly fastened with several twistings. The entire repaired area is rubbed with fat. Gradually enough dust collects in the root weaving so that the hole is completely glued together.

Except for making mats, basket weaving is insignificant. Besides the nara sieves (cf. p. 199) only the fish baskets should be mentioned which the Hottentots use for catching fish in the Fish River. I did not get to see one.

E. Use of Clay, Stone and Metal

Work with the above materials has remained at the most primitive stages.

1. Formerly the Hottentots made simple urn-shaped pots by kneading and baking them out of clay and sand. The fragments found in

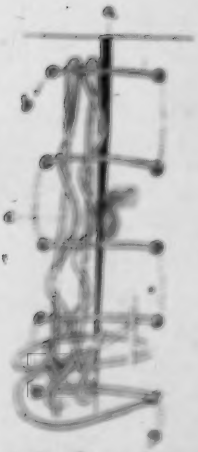
[Refer to diagram on p. 59 (A). — Author]

284
415

(244)

f

!ao//hoëtti, milk pails, "neck bamboo."



Repair of wooden article.

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Wooden dishes. 1/4 natural size. a, c, e: //hoeti, usually milk containers. b and i: the same with meat rounding. c and f: !ao//hoeti, milk pails. "neck bamboo." g: /khgai//hoeti, "foot bamboo." h: !oes-i, dish used for eating.

old mail refuse heaps along the southern coast from the Cape of Good Hope to Port Nolloth prove this. They no longer make them. But prehistoric time in Namaland is relatively recent; historical information about the Hottentot people dates back only a few centuries. It was, therefore, worthwhile to look for one of those old clay vessels, prehistoric fragments of which I had found buried in the sand along the coast near Port Nolloth, in the huts of the present-day Hottentots. The only one I found, after much vain effort, is pictured here. [Picture. Baked Clay Vessel of the Old Kind. 1/4 natural size.] The clay vessel is called ǂgoa/aoũ-b, i.e. clay pot. Another word for it ᵓkxoe-kxoeũ-b, was of interest to me, since it was the only case, in which the old, native tribal designation of the Hottentots (see p. 322)[1] came to my ears.

On the one hand imported European wares have replaced the clay vessels. On the other hand the impoverished Namib nomads [247] have sunk back to the lowest imaginable cultural state in their cooking utensils, since, instead of pots, they put the breastbone of an ostrich, called ᵓ//gũ-s, on the fire.

2. Stone, as found in nature, today plays a subordinate role in the household of the Hottentots. [Picture. Stone Mill for Hand Use. 1/4 natural size.]

Only one stone utensil is as indispensible today as formerly: the handmill. It consists of two stones, a thin flat stone, ᵓ/ui aib - always masculine gender) as a base and a round stone", ᵓ/uams (always feminine

> "The gender of the endings of both words is emphasized, because their contrast in this connection is preserved intact and this type of opposites is typical of Hottentot language usage. The flat stone is always masculine because it is angular and slim (it has a large surface area in relation to its mass), while the compact round stone recalls the round thickset forms of the female body and therefore has a feminine ending.
>
> In the neighborhood of Kuiab there are two watering places next each other, ᵓkxaus-b and ᵓkxaus-s, each on a slope of a high rise of primary rock. One of the hills is slender with a more pointed crest. This watering place is differentiated sharply from the other

[1 [i.e., p. 110 of the translation - Ausly]]

1: Schultze--68A N-5 (1969-1909) 1907 FX13 Hottentot FX13
Nama

• 415
323

[illegible]

Baked clay vessel of the old kind.
1/4 natural size.

342
142
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133
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[Between 262 and 263]

Plate XI.

A Topnaar hut under a giraffe acacia.

Hottentot boy in an apron.

Lochner--TSB N-S (1805-1806) 1967 FX15 Horizontal FX15
Name

*539

[should] not (tā) play together?" and put (ǂgī) the children in the rogue's sack." Then he went to the lion's kraal, got there and said to the lion:

[WS]

') /hōa gaos, a little sack made of leather in which small stolen items are concealed (cf. page 235).

"Because (xūi ao) the misbehavior of this pack of children (literally: "the manner that resembles I this child thing,") now (nē sirisa) is bringing strife between us (literally: "drags" ǂgaē, "the two of us" sakxum, "together" //ae, vb.), look (gum---o "yes"), for that reason I have (the pert. is expressed here by toa "to be finished") killed (ǂnau !an) my (ti, stem of the pron. of the 1st pers. sing., used as a poss. pron. with the omission of the gen. particle) children." So he said.

Then the lion killed (!gam) his (ē, root of the poss. pron.; with the personal suff. of the possessor it forms the full poss. pron.) children so that not (tomase, adv.) even (tī, with the personal suff. of the neut. pl., referring to /goan) a single (/guiǂ) little one (-ro dimin.) was left (!gao).

[Fig. --A member of the Lacertidae that is called /gabenau-b (3, m.) and is related to the Scapteira. 1/6 natural size.]

But the aro lizard went home (//aru, vb.) and when he climbed up (ai) a mountain ridge (!naūb) and saw (mī) a gabenaub lizard," he dumped

"This variety is reputed to be a favorite food of the aro lizard.

(tsoro) the children out (ǂui). When a noise (ǂkxuhis) arose (ǂnī "to sit, to take place") there, the lion cried: "Give (ao) me some of (ǂa) the thing, won't you (re), with (ǂa) which you (-ts, suff.) have made (ǂgaudǂgai) your children come to life." But he did not see the aro lizard again.

[504] [Text omitted]

Translation of LIV

The Lion Who Calls the Women So That He Can Be Managed

The lion pretends to be deathly ill (//ǂ//Gaen, nasr. pass.) and calls (ǂgai, nasr. pass.) the women (kxoǂn • kxoti, "people," fem.) so that

2; Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13

291 round the waist. The front apron of the men was a small piece of
24 jackal or wild cat skin, shaped somewhat like a pouch, with the fur
turned outwards, and barely sufficing to cover the genitals; while
from behind hung a large triangular piece of soft dried skin, with the
broad part downwards, which they would draw under them when
[415] they sat down. A simple little skin pouch was also tied to the waist-
belt to hold a few personal possessions, such as the pipe and tobacco.

The women wore a large triangular *rear* apron, two ends of which were tied in front, while the third, hanging down behind, fully covered the buttocks and reached down to the knees. From the knot in front depended another apron, not quite so big; its lower part was cut into long thin strips to form a fringe, and was variously decorated with shells, beads, and other trinkets. Beneath this a smaller apron,
[604] not ornamented, was sometimes worn as well; it served more strictly the ends of modesty, and was drawn beneath the legs when the women
[301 418] sat down. A leather strap or sometimes a long string of perforated ostrich eggshell beads was also passed round the waist above the apron, and on this girdle were tied tortoise-shell boxes containing powdered *buchu*.

The upper part of the body was generally left bare, but in wet or cold weather a kaross was worn by both men and women. It was made preferably of sheepskins or of several jackal or wild cat skins sewn together with sinews, and was tied with a strap across the breasts so as to hang over the shoulders. In winter the hairy side was turned in, in summer it faced outwards.

[177] Nowadays all the men have European coats and trousers; only the women, more conservative, sometimes still wear their old-fashioned skin apron under a cotton or woollen petticoat and print dress.

[747] Sandals of thick skin, tied round the ankle with thongs, were put on for long marches. The women wore at all times a pointed skin cap, and to this day Hottentot women always keep their heads covered,
[435] although now they prefer to use large coloured kerchiefs, which have become one of the most common articles of trade with them. The men generally went with their heads uncovered, although in wet or cold
[771] weather a sheepskin cap might be worn with the hairy side turned inwards. Nowadays the broad felt hat is largely worn.

301 The style of ornament has equally changed. Both men and women
17 still carry small leather pouches hung round the neck, and containing
[418] the knife, pipe, tobacco, money, etc. Little horns, tortoise-shells,

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX 10

and other odds and ends are also worn as finery or as charms. But formerly armlets of ivory and copper were found among the men, while the women wore iron and copper rings and armlets, as well as necklaces of ostrich eggshell beads, teeth, or shells. Frequently also they sewed strips of raw hide round their legs in the form of rings, which, when dry, rattled against each other and made a noise when they moved. Copper trinkets and rings were worn in the ears by people of both sexes, or were attached freely to the knots of their hair. All these have now given place to glass beads, glass or wire bangles, and similar objects obtained from European traders.

Washing in water was rarely met with, and was certainly by no means customary. The toilet was performed with moist cow-dung rubbed plentifully all over the body, allowed to dry slightly, and then rolled off in lumps with the palm of the hand. To give the skin suppleness it was also generally rubbed with fat, kept in small receptacles of horn covered with leather and often carried about on the person. The women especially would smear the whole body with it, the men at least the face, scalp, hands, and arms. Both men and women also freely used *kuvko*; the men powdered mainly the neck and the armpits, the women the whole body. The powder was kept in small tortoise-shell boxes, made by closing with resin the openings at the back of the shell and at the sides, so that a vessel remained with only one opening, that for the head. In Kolbe's time the women would on festive occasions paint red spots on the forehead, cheek, and chin, and even to-day among the Namaas the girls on such occasions still paint various patterns on their faces with a mixture of fat and the powder ground from a soft red stone such as haematite. There was no special style of dressing the hair, although occasionally part of the scalp was shaved clean and the remaining knots decorated with all sorts of small trinkets.

Bodily Mutilations

Bushmen

Various forms of bodily mutilation are practised by the Bushmen. Perhaps the best known of these is the removal of a finger joint, as a rule that of one of the little fingers. The older writers on the Southern Bushmen frequently mention it as occurring in some men and women, as well as in children, but it is not universally found.[1] The

[1] E.g. Barrow, *Travels in S. Africa*, vol. i, 283; Arbousset, *Voyage d'Exploration au ... Cap de Bonne-Espérance*, 403; Burchell and Lloyd, *Bushmen Folklore*, 309; G. Thompson, *Travels ... in S. Africa*, i, 90.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

PLATE XIV

342
415
231
142
137

TOPNAAR HUT UNDER GIRAFFE ACACIA

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

233 361 usual then trek away to new pasture lands. The change of residence as a rule does not go very far, for the rights of neighbouring tribes have to be respected; but within the tribal lands movement is usually unrestricted.

233 361 484 492 [485] The men fill their water-bags, made from the stomachs of cattle or antelope, put together the last portions of veldkos and dried meat, and then, with the help of their wives and children, take down their huts, roll up the mats, and tie the sticks into bundles, which are all fastened with straps on the backs of pack-oxen. Other oxen bear the household possessions and utensils, others again are ridden by the women and those too weak to go on foot, and the caravan sets forth. The adolescent children drive the calves and small stock slowly before them, so that the animals can pasture by the way and the lambs keep up with them. The drivers of small stock therefore break up in the morning before their elders. The horned cattle are driven too fast on the march to feed for any length of time, and hence are turned loose when a halt is made at night. The women [222] as they go along seek edible bulbs and berries, while the men supervise matters in general; and so they roam on till a suitable spot for the new encampment has been found. As long as sufficient water and grass are to be had, the people will remain camped in the most desolate spot imaginable; but when the need arises they will move on again. Their encampments are never permanent.

462 512 517 The principal occupation of the people is to look after their herds and flocks. Even this is light, and employs only the younger members of the family or the servants. The men spend most of their time in hunting or in visiting their traps and snares. When not pressed by hunger, however, they will remain about the huts, perhaps occupying themselves in the manufacture of weapons and utensils, or else in chatting to one another, with the inevitable pipe circulating among them. The women go out seeking veldkos, or busy themselves at home with such domestic tasks as the weaving of mats and the working of skins. In this way the day is spent somewhat 512 leisurely. Only with the sinking of the sun and the return of the 517 herds from pasture does the camp liven up. Somewhere, perhaps, there is a feast needing to be celebrated, and dancing and music help to make it joyful; or, after the evening fire has been lit, the food prepared and eaten, the older people assemble round one of the fires to smoke and talk about the cattle or hunting, tell narratives of personal adventure, and so on, the younger men try their strength in wrestling

[i.e., various wild herbs and roots. – Author]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

matches, while the young women look on and applaud the successful competitors, and the younger children amuse themselves with games of various kinds, until the night is advanced and gradually they all turn in to sleep.

Food and Narcotics

In the summer, after good rains, milk is abundant, and the people then live almost entirely upon it.[1] The fresh milk, either warm from the cow or cooled down, is mixed with some vegetable substance, such as the green leaves of the ebony wood, which are chewed and spat into it, or the sap of the acacia; and the thick sour milk thus produced forms the staple article of diet for the Hottentots. It is kept in beautifully simple vessels carved from wood, and is carried about in soft skin bags. Some of it is also converted into butter. The milk is poured into a calabash, the narrow opening of which is closed with a cork. Occasionally the freshly-cut thick roots of a certain plant (? *Portulaca* sp.) are put in with the milk to increase the yield of butter. The calabash is rolled to and fro on some skins, in full sunlight or near the fire; and after about three hours of this rolling it is gently shaken, so that the butter which has formed can gather on the surface. The remaining liquid is then run off and drunk, and the butter heaped up in a wooden pail. It is partaken of either fresh or fried with various edible plants. Some of it is also used for greasing the skin. The children live chiefly on fresh goats' milk, which is also much used by adults, in order to save as much of the cows' milk as possible for making butter.

In winter, when owing to the lack of adequate pasture milk is scarce and it is a hard struggle to find food for themselves, the men go out hunting, or set traps and snares, and in this way obtain the bulk of their meat supply. Even the wealthy cattle-owners seldom slaughter their stock merely for food, save on ceremonial occasions, when a feast has to be provided. The animals hunted for food formerly included all sorts of buck, as well as the elephant, rhinoceros, hippopotamus, giraffe, zebra, and ostrich, and even beasts of prey such as the wild cat, red cat, leopard, hyena, and jackal. Nowadays, with the disappearance from the country of most of these game animals, and with the enforcement of the game laws, hunting naturally

[1] The fullest account of Hottentot foods is given by Schultze, *Aus Namaland und Kalahari*, chapter; cf. Kolb, *Vorgebirge der Guten Hoffnung*, pt. 1, 1745; Tindall, *Hottentots*, *Bush Affairs*, 319-4; Schinz, *Deutsch-Südwest-Afrika*, 91-3; von François, *Nama und Damara*, [illegible]

262 512 517 262 234 824 [115] 262 224 [221] 224

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

224 plays a far less prominent part in the subsistence of the people than it did in the old days, but it is still used as a means of obtaining food whenever possible.

252 242 There is hardly a single portion of the animal not eaten. Even the skin, when not required for other purposes, is roasted in the fire, so that the hair may burn away, and is then cut into strips, which are beaten soft with stones and cooked in water, or preferably milk.

[56] All meat is as a rule prepared; sometimes it is cooked in water in wooden (formerly clay) pots, sometimes roasted on spits over the

[372] fire, or it may be baked in hot ashes. *Fire* was formerly made by friction, by the same drilling method as used by the Bushmen; nowadays matches or the tinder-box are generally employed. When

[251] not eaten immediately, or when plenty of game has been caught and not all of it can be taken home, the meat is cut into thin strips, which are salted and dried in the air. In this condition it will last for a considerable time, and can also be eaten raw; indeed, the Boer method of making "biltong" is probably derived from this old Hottentot practice. *Meat broth* is not specially esteemed, but the fat of the animal, either raw or as dripping, is highly appreciated, and is sometimes drunk warm as a separate dish.

262 In addition to the game obtained by hunting, all sorts of smaller animals are eaten in case of necessity. There is hardly any form of animal life which does not provide food for impoverished Hottentots. Hares, rock rabbits, birds of all kinds, porcupines, tortoises, mice, lizards, even insects such as caterpillars, beetles, locusts, termites, and other ants all help to keep off starvation, while on the sea-coast the people eat the meat of seals and penguins, as well as penguin eggs, seagulls, mussels, and snails. Fish are also caught wherever possible, and all in the case of the coastal Hottentots and those living along the Orange and Great Fish Rivers in South-West Africa often form an important part of the menu.

222 252 262 Vegetable food is obtained from plants growing wild in the veld. Of these a great variety are eaten. Some are taken raw, others baked in ashes, others again are beaten to pulp, then dried in the sun and brewed with milk. For example, "uintjes" (*Cyperus sp.*) are usually baked in hot ashes; the leaves of *Mesembrianthemum edule* are fried in butter; the seeds of *Boutinea hottentota* are also baked, while its roots are often eaten raw. Ant-heaps are broken open, their stores ransacked, and large quantities of grass seed carried off to be boiled in milk, making a very agreeable dish. Fruits such as

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

making the front apron of the women. Others are still converted into bags for holding discarded odds and ends which may later be useful. Two skins are fitted and sewn together all round the edges, except for a small opening left at one side and just big enough to admit the hand. Others again are made into pillows, by cutting two skins into squares of the same size, which are sewn together round three of the edges, the interior then filled in with feathers or hair, and the remaining side finally closed up. Ox or gemsbok hides similarly treated are cut in ever-narrowing spirals from the edges inwards into long strips. These are used as binding-thongs, or else are twisted into ropes for securing oxen. In the latter case the wet newly-cut strip is suspended from the branch of a tree, twisted round tightly and weighted down by means of a heavy stone attached to the lower end. It is then continuously twisted in alternate directions by means of a stick inserted just above the fastening to the stone, until at the end of four or five days the rope is permanently round, hard, and supple. It is then cut up into the lengths desired. Lashes for whips are made in the same way, and plaited together.

In other cases the skin of the animal is not specially treated, but is simply converted into bags of various kinds, such as knapsacks for carrying objects needed on the march, and smaller bags for *kucku* roots, herbs, tobacco and so on. An interesting bag of this kind is that used for holding milk or water. A freshly-killed goat, calf, gemsbok, or steenbok is cut open all along one side, from the left foreleg right up to the shoulder. Through this opening the whole body is shelled from the skin, head and legs having been first cut off. Then all the openings are sewn up, with the exception of that for the right foreleg, which serves as a spout for pouring the liquid in and out, and has a stone cork which can easily be tied fast. The fresh skin is turned inside out, the inner side cleaned of all particles of flesh and fat, and then it is dried. The hairs remain on the inner side of the bag.

The thread with which skin objects are sewn together is generally animal sinew, and so formerly was the bowstring. Strings of varying thickness are also made from the bark fibre of the *Acacia horrida Willd.* The branches of the tree are chopped off by the men, freed of all twigs and thorns, and rapidly passed through the hot ashes of a fire; then the bark is loosened at one end by hammering, and the whole pulled off in strips with the hands. Next the women separate the innermost white layer of fibre from the rest of the bark, and after

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

letting it dry soak the mass in lukewarm milk or water, then suck it and chew it in small lumps. A length of prepared fibre is then taken and twisted between the palm of the right hand and the naked thigh, the end of the fibre being held in the left hand. This done, the process is repeated with other lengths of fibre, the lengths being joined up as occasion arises, until sufficient has been made. The resulting string is strong and even, comparing very well with the machine-made article. It is used as thread for sewing together the reed mats for the huts, as well as for making the snares required by the hunter. From it are also knotted net bags, used in the hut for holding various odds and ends, and serving on the march as a rucksack for the skin blankets. Baskets, sieves, and fish-traps woven from reed and flexible twigs are mentioned by some writers, but no description is given of their manufacture.[1]

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The art of making pottery, formerly found among all the Hottentots, was lost soon after the Europeans came among them, although as late as the early years of last century earthenware vessels made by themselves were still noted among the Naman. From the descriptions available of these pots, as well as from specimens found or preserved, it seems that in shape and manner of construction they are generally similar to those formerly found among the Cape Bushmen. The most common form is that of a large-bellied urn with narrow rounded base, small mouth, and two ears through which a cord can be passed in order to suspend it. Other pots of the same style are quite cylindrical, with almost flat bases, while in others the base is slightly rounded and larger than the rest of the pot. They are often ornamented round the neck with rows of dots or short broad lines, apparently produced by incising. They are unglazed and generally somewhat thick, although a few have been found rather thin and evenly built throughout.[2]

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Kolb states that each family among the Cape Hottentots made its own pots, modelled by hand by the women. The clay was obtained from termite heaps, cleared of sand and gravel, and kneaded together with the ants' eggs mixed in it. A lump was placed on a smooth flat stone and modelled into the shape required. Next it was carefully smoothed inside and outside by hand, and exposed to the sun for a couple of days. When perfectly dry, it was finally put in a

[1] Schultze, op. cit., 241–4.
[2] Schofield, "Hottentot and Bushman Pottery in the Collection of the Albany Museum," 25–30, pl. 8; Schultze, op. cit., 246 and fig.

415 The earthen pots made of clay and burnt by the women,
177 which belonged to the furniture of a fully equipped house in earlier days, have long since given way to the metal pots of the trader. The paint-box, or rather "vanity bag," however, has been preserved. It consists of a small tortoise-shell of which the opening at the back as well as the two openings at the sides are closed with resin, so that a vessel with only one opening, namely that for the head, remains.
[303] In this receptacle they preserve the buchu-powder comprising a mixture of various powdered aromatic shrubs, with which they powder their bodies, in order to remove the smell of perspiration. Men very seldom indulge in the use of this powder. The "box" is suspended by a little leather strap from the framework of the hut—and this is where all their other trifles are kept—or it is worn round the necks of the women for decorative purposes. For conveying their drinking water they used ostrich egg shells in former days, which, however, have long since been replaced by tin cans, buckets and paraffin-tins. Up to the present day they still manufacture the wooden spoons used for dishing up food. For eating purposes, however, the tin spoon has been adopted. It not seldom happens that quite a number of people in want of sufficient spoons use one and the same in turn passing it from hand to hand.

415 The "fat-box" must also be mentioned. It was as long
302 as a man's finger and consisted of the central part of a clean horn, both ends of which had been cut off and then closed by means of pieces of ox-hide. In this box they had the reddish ointment which was applied to those parts of the face that got chapped during cold weather. The women and girls also applied this ointment to their faces on other occasions.

412 As recently as 50 years ago stone knives were still in use,
276 but have been displaced by bought knives. The old tobacco
411 pipe consisting of a hollow bone or artistically carved out of serpentine stone is becoming more and more rare. The club
177 is still being manufactured, and a short stick furnished with the tuft of a jackal's tail is still, as it used to be in by-gone days, the distinctive sign of a prominent man or youth, who wards off the flies and wipes off the sweat with it. Altogether the Nama are adepts at manufacturing a variety of useful utensils, but do not like the idea of having more furniture than is absolutely necessary.

463 3. As the principle of distribution of labour could scarcely be expected to obtain in this once nomadic tribe, everyone makes for himself what his household requires. They make
283 cunning cords from the fibres of different shrubs, which are used in making the matwork for their houses, and also thin
326 but strong strings which the hunters require for their snares.
177 The art of manufacturing bracelets and arrow-points from
800 copper and iron had been learnt from the Bergdama. Baskets

8: Dapper Q-4 [no date] 1933
FX13 Hottentot FX13

In the same year thirteen volunteers were again sent out for the same purpose.[46]) They set out on the 14th November, and on the 13th February in the following year twelve of them returned, for one was unfortunately mutilated and killed by an elephant. They reported that they had been over a hundred miles inland, without being able to find any Namaquas; but that, near where the Namaquas had camped the previous year, they had come across a settlement of the Hottentots named Great Karichuriquas, who told them that the Namaquas had trekked very far inland, and that there was no chance this year of reaching them. Both this and the previous expedition for gold thus turned out to be fruitless.

The Namaquas, according to the discoveries of our countrymen,[46]) are people of big stature, not far from gigantic; strong in numbers, and with many children. They own many goats, of the same appearance as here in Holland, as well as sheep, which they barter from the Brygoudys, who have them in thousands.[47]) There also many large gourds are found growing wild, in which they store their milk.

The women are beautifully formed and with well-proportioned limbs. They all go with dressed animal skins fastened round the body, although not so greasy as at the Cape. These skins are decorated with many Cambayan glass beads, bartered for cattle from the Portuguese far inland in the districts of Monomotapa, Kortada, Bellugarina, etc.[47]) The men bind a plate, very artistically made of

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great deal whisperingly before they gave it" (D., March 11, 1661). Van Meerhoff simply says: "Towards evening the king's son brought us another sheep and a young goat, which we were obliged to accept." It is evident from van Riebeeck's statement that none of the Cape Hottentots at this time possessed goats. The Naman obtained their goats (not their sheep, as stated by Dapper) through barter with the BaThlaping, a Chwana (Bantu) tribe, whom they called Birina (Biriqua, Briqua, Bryrkje, etc.), i.e. goat people (from biri-, goat).

[46]) In the "Instructions" drawn up for the party which left for "Monomotapa" on Nov. 11, 1660, under Jan Danckerts occur the names: "Curtado, on the river Infante, situated about 40 Dutch miles from the sea shore, and about 110 in a north-easterly direction overland from this . . . thence, further N by E, about 40 miles further, is situated, besides other places on either side, a town named Belugaria, on the river St. Lucia" (D., ut sup.). The idea that the Namaqua traded with the Portuguese was suggested to van Riebeeck by a message from the chief of the Great Charichuriqua sent through Meerhoff (D., April 23, 1661); there is no concrete evidence to support it. Cambay, the chief town of the State of Cambay, province of Gujárat, Bombay Presidency, was in the 17th century a noted centre for the manufacture of agate cups, beads, etc.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

hanging round his body. So, too, almost all the chiefs and kings, and the daughters of the kings, go about wearing very greasy sheepskins, like the King of the Kochoquas, among others, his subordinate king, the third lord of his kingdom, and his daughter Namia.

They adorn both ears with big bunches of coral beads, their principal ornament and wealth, which they barter from our countrymen with cattle. Some of these bunches contain nine, ten or eleven strings, each string weighing about a quarter of a pound. Wealthy Hottentots, in particular, adorn their necks with chains of red and yellow copper beads, which they make themselves. They also wear an ivory bracelet round the arm, and on the wrists hang rings of copper (their principal ornament and display) or of a metal between gold and silver.[**]) They carry so many of these rings that their arms ache and at times begin to fester, but still they do not remove them. Another decoration worn round the neck, both by day and at night when they are asleep, is the guts of certain animals, with fat and all, fresh or stinking, twisted two or three times about each other. Both men and women also have their legs hung full of rings of dry gut, partly as protection against the sharp jabs of thorns, but partly also to produce a rattling sound when they amuse themselves by dancing. The men carry tobacco, pipes and other trinkets in the rings of gut round their necks, instead of in a bag.

Some also hang certain roots round the neck, which they fetch far inland from river soil. On a journey, when they camp at places dangerous because of lions, leopards or hyenas, they sit round the fire (kindled wherever they rest for the night, in order to keep off the wild beasts), and chew these roots to small pieces and fragments. These they then blow and spit out around them, firmly believing that no animal can withstand the smell and taste of the roots (which actually are odourless and tasteless), nor be able to come up to them, so that they can lie there peacefully all night through.[**])

When going about, they usually have in the one hand an ostrich feather, or a stick with the tail of a wild cat

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**) Hondius, from whom this sentence seems to have been lifted, merely says: Zy hebben ook Arm-ringen van een stoffe tusschen Goud en Koper gelykt ("they also have arm-rings of a material which looks like something between gold and copper"). In all probability the reference is to raw native copper.

**) The use of amulets by the Hottentots was by no means uncommon, and protective rites such as that described by Dapper have persisted down to the present day (cf. Schapera, op. cit., 240).

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

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How the Hottentots treat New-born Babes.
(Notice in the background the child exposed to death in the grass, and another being buried alive in the side of a mound.)
[*After Kolb.*

[facing p.54]

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

tied to it (called sou in their language). They use this instead of a handkerchief to wipe the dust and sand out of their nose and eyes, and to keep off the flies of which that land is marvellously full. In the other hand they carry a crude assegai.

The women never go out without having on the back a rectangular skin bag, at the bottom of which a bunch of tassels hangs down at each end. It is always filled with various small trinkets and trifles. Sometimes they also carry a child as well, to the great hindrance of their movements.

Weapons.

The weapons of these people consist in bows and arrows, and darts or crude assegais[*]). The latter are sticks three, four and five feet long, covered at one end with a broad but sharp-pointed iron head, which they are able themselves to forge and shape. They handle and throw these rather well. Usually when they go out they have in the one hand an assegai of this sort, and in the other a small stick to which is attached a cat's tail, as has just been stated. Firearms they do not as yet use.

Food.

As far as their food is concerned, they eat little by way of vegetables, except for certain species of bulbs, as big as ground nuts. This is their daily provender, which the women go every day to dig from the rivers and other places and then eat cooked or roasted, according to taste. They slaughter no cattle for food, except those which owing to sickness, old age or lameness are unable to follow the herd; nor any sheep, except when two people get married. Like other savages, they do not know how to prepare or dress their food[**]), but fall on the dead beast like dogs, eating it

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[*]) Malegarié, in a careful historical study, decides that the Hottentots did not originally know the bow and arrow, but borrowed these weapons from their Bushman neighbours, probably at a time subsequent to the arrival of the Europeans in South Africa. (*South African Journal of Science*, xxix, 713 f., 721.) It must be remembered that when Dapper wrote no clear distinction was made at the Cape between Bushmen and Hottentots, who were regarded as people of the same race and culture.

[**]) Dapper scarcely does the Hottentots justice. The description he gives may be true of the poverty-stricken and wretched beachranging Hottentots, but the others not only cooked, roasted or baked their food in various different ways, but also, when plenty of meat was available, would cut it into thin strips, which were salted and dried in the air, and could then be preserved for a considerable time, a practice from which the Boer method of making "biltong" is probably derived. (See Schapera, *op. cit.*, 228).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XI.

Clothing.

291 The use of woollen garments is unknown to them although they are often vexed by great cold. They use the skins of wild animals, and of oxen and sheep. The clothing of the men, therefore, whether chiefs or commoners, is exclusively of skin, and consists of a colobium or blanket made of the hide of ox or sheep, and called by them *karos*. This supplies the place of a bed, of a box, and of almost all furniture. With it they protect themselves from the rain or from the cold. Not but what the garment is sometimes made from panther or goat-skin; and whereas the common [623] folk cover their loins with fox-skin, the chiefs use otter or badger. Nor indeed was Hercules himself, the invincible subjugator of so many peoples, and now enrolled among the Gods, better clad, when he sojourned on earth, than with one skin or better companioned than by one club.

When it rains they cover the head with a leather cap, closely fitting on the crown, and rising up to a peak, with flaps on both sides to cover the ears. Round the neck they [415] hang a wallet in which they generally bestow their arrow-heads, but which they sometimes fill with tobacco. Their [301] arms above the elbow they adorn with circlets of ivory on which they sometimes hang their wallets. For the rest they are naked, except that they sometimes protect the [262 261] soles of their feet with shoes of dried ox-skin. These, under the pressure of necessity, they devour boiled or roast, sacrificing their footgear to assuage their hunger.

The clothing of the women consists of sheepskin garments, to wit, a cloak and an apron, with which they take more care to cover their private parts in public than [302] the men do. They bind their hair all round with a band likewise made of skin. They rarely go shod, but instead they protect their ankles with rings made of dried withies lying closely one on top of the other. Some think that these rings are made of dried sheep-gut, others that they are fragments of membrane from the fresh hides of oxen twisted into a circular shape.[59])

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[59]) Few of the early writers seems to have thought it necessary to investigate closely the exact nature of these rings, about which their statements vary so much that it is difficult to know what to believe. Maxwell's observation is probably the least fantastic: "The women wear skins cut in thongs about their legs to the length of a great many yards, which when dry with the inside out look so like sheep's guts that most strangers have mistaken them for such" (*V.R.S.* 5, 50).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CAP. XIII.

De Supellectili.

Si quis in supellectilis partes inquirat, antiqua opus est mente revolvat secula; ubi *) *Thebanum Cratem* populo rem familiarem donasse, & solitudinem delegisse, arbores plurimas & frugiferas prae uno baculo aspexisse, ac villas ornatissimas una perula mutasse comperiet. Sola quippe pera & baculus olim *Cynicae*, nunc *Hottentottieae* gestamina familiae sunt; quae olim *Diogeni* & *Antisthenl*, ea nunc *Hottentottis*, idem quod Imperatoribus paludamentum, quod Regibus diadema, quod Pontificibus galerum, quod lituus augaribus, sunt. Neque in hoc *Diogeni*, cum magno *Macedonum Rege* de regni veritate certabundo, baculoque sceptri, & saeculo solii vice gloriant, cedunt, semper sua sorte contenti. Utuntur tamen nonnunquam poculis, ex collectis in litore *conchyliis*, vel ex comestarum prius *fertudinum* (quas *Sirignes* vocitant, & in cineribus tostas edunt, ac pro tabaci frustulo peregrinis divendunt) operimentis: quibus si careant, cavata manu cum *Cynico* aquam hauriunt. Cibum quandoque rejecta in testa, aliae sub cineribus apparant, secus cruda vorantes. Attamen peculio ditiores exquisitas ex argilla ollas, coquinae destinatas, alii ex arborum truncis cibaries *alveolos* oblongos conficiunt.

*) Vide Apuleium in apol. pro se ipso. (See Apuleius, *Apologia*.) (Chap. XI. The whole passage from *Thebanum Cratem* to solii vice gloriant is taken, with slight adaptations, from this chapter of Apuleius. B.F.)

**) Cf. de la Loubère, *Description du Royaume de Siam* (Paris, 1691), vol. ii, 189: "When we offered them brandy, they picked up as receptacle the first suitable shell they saw lying on the ground, and after blowing through it used it for drinking".

***) The art of making pottery, formerly found among all the Hottentots, was lost soon after the Europeans came among them. From the descriptions available of these pots, as well as from specimens found or preserved, it appears that the most common form was that of a large-bellied urn with narrow rounded base, small mouth, and two ears through which a cord was passed for purposes of suspension. Other pots of the same style were quite cylindrical, with almost flat bases, while in others the base was slightly rounded and larger than the rest of the pot.

9: Ten Rhyne D-S (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XIII.

Furniture.

Whoever makes enquiry into the matter of their furniture will need to ponder the examples of the ancient world, where he will find that the Theban Crates made a gift of his property to the people, and chose the wilderness, scorned his parks and orchards for a single staff, and took in exchange for his splendid villas one wallet for his back. For as in the old days the Cynics were contented merely with a wallet and a stick, so now are the Hottentots. The wallet and the stick are to the Hottentots of to-day as they were to the Cynics in antiquity, the equivalent of the General's cloak, the King's diadem, the bonnet of the high priest, and the augur's staff. Nor in this matter do they yield to Diogenes who contended with the great king of Macedon about true kingship, glorying in his staff rather than in a sceptre, in his wallet more than in a throne; for the Hottentots are always contented with their lot. They do sometimes however use cups, either shells which they have collected on the seashore[31]) or the shells of tortoises which they have eaten. These they call *stripoes*. They roast them in the ashes and eat them, and sell them to strangers for a little tobacco. But if they lack a cup, then, like the Cynics, they drink water from the hollow of their hand. Their food they prepare sometimes in a pot that has been thrown away, sometimes under the ashes; otherwise they devour it raw. But the richer among them make most beautiful clay pots for use in cooking,[32]) while others from the trunks of trees make oblong troughs for food.[33])

The pots were often ornamented round the neck with rows of dots or short broad lines, apparently produced by incising. They were unglazed and generally somewhat thick, although a few have been found rather thin and evenly built throughout. (Schapera, *Khoisan Peoples*, 313.) Grevenbroek (see below, p. 251) briefly describes their mode of manufacture.

[32]) The Hottentots made not only eating vessels, but also milk bowls, pails and dishes out of wood. These utensils were apparently fashioned entirely by cutting and boring, no fire or other hot object being employed. Their different shapes and mode of manufacture are summarised by Schapera, *op. cit.*, 314.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

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Slow the illustration will open. Copy of any kind Prohibited by law. (After 1976)

[facing p. 178]

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

H 825 warning in places beset by lions or other wild beasts. And I myself have seen some that betray the presence of snakes. It was by the help of one of these that I came upon a ten-foot, parti-coloured tree-snake, with a very sharp tail and of beautiful appearance, which was, without doubt, intending to seize the bird, or its young, or their nest. An H 151 additional proof of their keen sight is that native watchers on shore most faithfully discover the approach of ships to this harbour long before they are visible to European eyes; so that it might be said that in sharpness of vision they rival that Sicilian, who, if we may believe Strabo, did from the Lilybaean promontory count the vessels of the Carthaginian fleet as they sailed out of their own harbour.

H 192 231 It is a notable fact that nature has adorned the heads of the Hottentots with the thick wool she has denied to their sheep. The sheep I should describe as maximones, or hairy. A leg of the local mutton does not, owing to their hateful gourmandise, tempt the nice palate of our dainty countrymen so powerfully as a shoulder of European lamb.

H 262 [252] They live for the most part on beef, mutton, all sorts of game, and other flesh that suits their taste, well roasted or boiled. They also eat sea fish and river fish, and in this they differ widely from the inhabitants of the inland parts, who refrain from every kind of fish, even shell-fish[1]). They live S [262] also on wild fruits and roots and other unpurchased victuals; and whatever else hunger and the belly that is the dispenser of invention has taught gluttons to devour, this they swallow down into their insatiable maws; nor does that barking dog, their stomach, spare whales or other monstrous fish which the tide casts dead or alive upon the shore. Such are their choice feasts!

H ● 415 321 In eating liquids, or liquid food, they use spoons fashioned of ox-horn, and sometimes also sea-shells. Or they dip sponges in honey or milk and suck them.

S H 262 S [272] They reject and refuse the flesh of boars, wolves, lions and other wild and carnivorous animals, as unclean, forbidden, and nourished on filth, nor do they think it right to taste butter and eggs. Boys may eat the flesh of hares, but only until provided with a wife. All refrain from sheep's milk as injurious, saving children who are allowed the use of it.[2])

[1]) This applies to the AmaXhosa, of whom the survivors of the "Stavenisse" reported that "they eat no fish, nor anything that comes out of the sea." (Godée-Molsbergen, *Reizen in Zuid-Afrika*, iii, 62).

* 2) [See pp 180-81 for footnote. – Ausl's F]

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

The prime duty of the men is to pasture the cattle and tend them, and to protect them against attack of lions or any wild beast or enemies. With sure aim they strike attackers with javelin or arrows heavily poisoned.

At the fall of evening the pastured cattle are brought into the enclosure, and each beast is tethered to a stake by the left forefoot. The women then draw the milk from the swollen udders, and if any cow, as commonly happens, tries to withhold it, at once comes a woman, or sometimes a man, who applies her mouth to the vent of the obstinate beast and blows in.[17]) By this means the milk is made to flow from the reluctant udder.

They wear a wallet hanging from the neck on to the breast, in which they carry an arrow-head, a knife, tobacco, and a tube with which to drink the smoke of it, with a few trifles in addition, and one or two copper coins of which they have managed to cheat our fellows, and, what is of most importance, a piece of wood no bigger than a grape, as an amulet. An old-womanish superstition makes them suppose that this piece of wood will avert all dangers if darkness should surprise them in open country infested with lions and snakes, when they must pass the night in the bush under the open sky in watchful vigilance.[18])

With regard to the scarab beetle their credulity leads them to entertain a similar illusion, and they hold it to be of good omen if they find one in their huts, for they worship them as divine, nor will they suffer a European to attack one, much less to injure one; they gently catch it up, carry it off to a deserted place, and set it down there in safety, upon doing which they look forward to a lucky day.[17])

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[17]) G.'s "scarab beetle" is really the Mantis, still popularly known as "Hotnotsgod" (Hottentot's god) in S.A. The Bushmen paid a good deal of reverence to this insect, which figures very prominently in their mythology, but among the Hottentots it is not a mythological figure, although, as G.'s description shows, its appearance was regarded as a favourable omen of the highest significance. Kolb is even more lavish in his account of the joy with which its alighting on a person or hut was greeted (*op. cit.*, 416 f.). The modern Naman still believe that it brings luck if it creeps on a person, and no one is allowed to kill it (*cf.* Schapera, *op. cit.*, 243).

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FX13 Hottentot FX13
Cape Hottentot

length. The first step is to mould the clay into a circle to form the bottom of the pot; then by further moulding they make a deep or wide vessel as suits their fancy and the law of proportion; this is polished and smoothed inside and out with the fingers and with a sea-shell, and smeared all over with a red colouring matter rather like minium; the pot is then left for a day or two in the same house in which it was made, well covered with a skin or mat so that it may not get too much air or wind, and so dry too quickly and fall into cracks; finally the pot is stuffed with dry cowdung, provided with handles and placed on a bright fire. After baking it is ready for various uses.'[74]) 323

Furthermore the inhabitants of the interior are very skilful in making closely-woven palls or baskets of reeds for drawing water or holding any sort of liquid. They are about the size and shape of our buckets and are perfectly water-tight. In the western parts Europeans have seen weels and nets (of native manufacture). 285 415

Both men and women cover their private parts with a sheepskin or some other kind of skin.'[74]) Their hair is sprinkled over with various ornaments and gauds, including fish-shells, snail-shells, and many things cast up by the sea, their ears are heavy with pendants; and sometimes the men have the tail of a hare standing up on their crown like the plume in a soldier's helmet. Whenever they kill a sheep or any other animal, they smear themselves with the gall and twine the gall-bladder with their hair. But if the animal has been slain for the cure of a sick man, they superstitiously make libation of the gall, and put the gall-bladder, as I have said, on the roof of the hut in which the sick man is. 291 301 755 782

Hanging from neck, ears, and thighs the women wear chains, loops, pendants, threads, cords and strings of coral, or copper, ivory, iron or glass beads; on their fingers are various rings, and on both wrists, as a rule, similar treasures. 301

The men, whether walking or sitting, generally carry in the right hand the tail of a panther, fox, skunk or other animal drawn over a stick a cubit's length; and this serves them in place of handkerchief or towel to wipe away rheum or sweat. The men likewise have a leathern band, sash, or girdle, two or three fingers wide and several ells in length, which they bind round their bare thighs and tie in a knot near the rump. The two ends of it hang down like a tail between the buttocks to the length of half an ell. 293 291

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[74]) The following description of Hottentot clothing is very slight, but in substantial agreement with those given by other writers.